

pleas for virtue, touches of tenderness, charities bestowed, brotherly kindnesses manifested, self-culture, devotion to the true, the beautiful and the good?

We call upon our Masonic brethren to review their past history with the questions in view—"What have I done to shed abroad the light of benevolence? What desponding fellow have I helped to cheer on his way? What widow whose grief have I aided to assuage? What orphan can rise up and call me blessed? What invalid that can thank me for watches by his pillow of suffering? What wayward companion have I faithfully warned of impending danger? What good in thought, feeling, faith and hope have I gathered from myself, as a reaper or a gleaner, in the harvest fields of opportunity?"

If a negative answer must be returned to every query of this catechism there is occasion for poignant regret, sharp repentance, and firm resolve that the future shall be sufficiently fruitful to measurably atone for the barrenness of the past.

Here is an allegory from Bunyan's Pilgrim's progress worthy of the thoughtful attention of every reflecting mind:

"Then the shepherds took the Pilgrims and led them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his roll of cloth was never less. Then said they, what should this be? This is, said the Shepherds, to show that he who has the heart to give of his labor to the poor shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the Prophet did not cause that she had less in her barrel." This is but another rendering of a divinely revealed truth—"There is that which scattereth abroad and yet increaseth; and there is that which withholdeth and tendeth to poverty." It was not an agent of the "Masonic Widows' and Orphans' Home" that said "The liberal soul shall be made fat." Pharaoh's kine were not more lean than the soul that seldom tastes the sweets of charity. The man who doeth good is blessed in the deed. And as man does not live by bread alone, the consciousness of duties well performed invigorates the spirit—the health of which is of equal importance with that of the body.

God of the Fatherless! Come to us now,  
In spirit descend from the mansion above!  
Come with the glory that beams 'round the brow,  
And teach us new lessons of Heavenly love.

God of the Motherless! Come from Thy throne,  
Before which the bright angels ever adore;  
Oh! come with the comfort that's ever Thine own,  
And bless with Thy presence once more.

God of the "Mystic Tie!" Aid us to bless  
The helpless, the friendless, the poor;  
To banish dark sorrow, and drive the distress  
Far away from our poor brother's door.

—Kentucky Freemason.

## INTERESTING MASONIC RELICS.

WE recently had the pleasure of viewing the Jewels and Warrant of a lodge formerly held at Cape Coast Castle, Africa, now in the possession of Bro. Alfred R. Potter, Grand Master of Masons of Pennsylvania, and which he is about to transmit to H. R. H. our Brother the Prince of Wales, Grand Master of Masons of England, whose Grand Lodge Granted the Charter. There are a number of interesting facts connected with this lodge, which we will state to our readers.

The Warrant of "Gold Coast Lodge of St. John," is dated London, July 19, 1833, and was granted by Prince Augustus Frederick, Duke of Sussex, Grand Master of England. Cape Coast Castle, where the lodge was held, is a town and fort, the capital of the British Settlements on the coast of New Guinea. The principal fort is situated on a granite rock which projects into the sea, and near it are two small outposts. The town has a population of about 10,000 blacks and 13 Europeans.

Bro. George Maclean, Ensign of His Majesty's 91st Regiment of Foot, was named in the Warrant as W. M. of this Lodge, and he afterwards became Governor of Cape Coast Castle. He married a famous literary lady—Letitia Elizabeth Landon, a popular English poetess, well known by her signature, L. E. L., and whose death occurred in 1839, from an overdose of prussic acid, which she took as a medicine.

The Warrant and Jewels of this Lodge, and Bro. Maclean's certificate of lodge membership were brought to the United States some years ago by Bro. John Glass